

Hawaiian Gazette.

SEMI-WEEKLY.

ISSUED TUESDAYS AND FRIDAYS

W. R. FARRINGTON, EDITOR.

TUESDAY, DECEMBER 3, 1895.

A close examination of the conditions at Kalaupapa cannot fail to impress the visitor with the fact that the people of this country are far in advance of all others in their attempts to solve the problem of the proper method of dealing with those diseased unfortunates who, at the present time, have no hope of recovery. Segregation has its fearful and pathetic side, and, at the same time, it may be regarded as a blessing to those who fall victims to the disease. When allowed to mingle with the people of the country they are constantly shunned, and the terrible features of their conditions are as constantly brought vividly to their minds. When separated from the outside world, however, they form a little world of their own, where every member meets on a common ground and all that is possible is done to care for their bodies and divert their minds from the misfortunes of the life.

As an evidence of the literary freedom of Russia it is stated that as many as 10,242 books were published in that country last year and over 32,000,000 copies were prepared for the market. One-tenth of the books were of a religious character and nine-tenths belonged to the other departments of literature. Eight-tenths of the output was published in the Russian language and the remainder in the other languages used in Russia including Hebrew. The Russian censorate is very strict in the examination of works on politics or economics, but gives the widest berth to scientific writers. In other words the Russian can say anything and spread any theory or practice he likes, so long as he does not touch the established principles and customs of the ruling authorities. With all this latitude however Russia has not become noted for its scientific and literary production, but has been thoroughly advertised by its politicians. This is but a proof of the old adage that if it is desired to bring a people into publicity, persecute them.

On Monday the Fifty-third Congress of the United States opened its session in Washington with a political complexion changed to such an extent that it will receive the closest attention from the people of the States and this country as well. In the House the Republicans have a majority of about one hundred and forty, and they will form a numerous body in the Senate, though they do not constitute a majority. Meanwhile the executive power remains in the hands of the Democrats. The question naturally arises whether Congress will be content to dispose of routine legislation during the incumbency of Mr. Cleveland, or will wait until his retirement before embarking upon legislative schemes upheld by the opposing political parties. Experienced members of the dominant party give it out that there will be very little done except that which comes under the head of "necessities." Appropriation bills will, of course, be passed and possibly a few measures having a political bearing, but the narrow margin by which the control of the Senate is held, it is highly probable that no measures of a partisan character will be passed. Owing to the near approach of the election, however, there will, doubtless, be plenty of partisan argument, with attempts by both factions to place their opponents in a disagreeable position before the country. Hawaiian affairs will undoubtedly figure prominently in the discussions of the hour, but the possibility that positive action will be taken, except on cable matters, seems at present decidedly improbable.

PSYCHOLOGY OF REVIVALS.

Discussion of the efficacy of revival services is conducted in many places during this enlightened age, but it is seldom that the camp meetings and "protracted" meetings are studied from a psychological standpoint as has been done by A. D. Watson, M. D., in the October number of the Canadian Methodist Review. The object of the article is to point out what is often too true, that certain phenomena brought out in some revival meetings where the physical and psychical conditions are favorable, are not only useless but dangerous, and are not to be attributed to piety, but to physical weakness or mental perversion. The doctor believes that these "unwholesome manifestations" have from ignorance as to their nature, been absurdly attributed to the agency of the Holy Ghost. The "unsaved" subjects, whose chief tendency is to "yield" and with whom no powerful motive is required, he characterizes as negative characters. Passivity renders them strong under the stimulus of extraordinary and commanding minds, but is a source of weakness when such stimulation is withdrawn. Any action, either orally, mentally or physically, while in a highly sensitive condition is regarded as physical stimulation, and those whose tendency is to act under the inspiration derived from outward demonstrations are liable to act and re-enact the old farce of being converted at every revival and relapsing during every interrevival period.

"Excessive outbursts of feeling, manifested in hysterical proportions, almost invariably occur among persons of an excitable temperament, among those of weak will, or those of a debilitated physical constitution. Given a number of such persons in a series of meetings, and if the evangelist should appeal chiefly to motives of fear or to the intensely emotional part of the sensibility, rather than to urge the case mainly upon its reasonable and righteous grounds; if the evangelist have a powerfully magnetic and commanding presence, and insist on certain forms without clearly defining that obedience to the Lord, rather than the mere performance of the evangelist's desire, constitutes duty; further, if it be understood or surmised that there would be general approval of any exceptional occurrence, such as prostration or highly wrought or excited movements, these demonstrations are pretty sure to occur. A decisive and positive attitude should be encouraged on the part of the hearers toward the Christian life, and no evangelist should allow any hearer to think that standing up, or speaking, or going forward, is in any sense meritorious if done simply to please him."

The time was, when the revivalist that could make the most noise and stir up the greatest religious excitement was looked upon as the most successful religious worker. Of late years however the Protestant Church has come to realize the sound sense in the remark of Archbishop Sharp: "The peace and joy of the Holy Ghost is always rational, there is always some good ground, some solid foundation for it, in the mind of the man that feels it, which foundation is a good conscience; a being able to satisfy ourselves from the testimony of our hearts and lives that we are sincere and unfeigned in our desires and endeavors to approve ourselves to God as his faithful servants."

GOOD SOCIETY FAVORS EQUALITY.

W. D. Howells discussed the subject of social equality to considerable length in the November Century, taking for his text the remark of a Shaker elder that if good society were what it appeared to be on the surface there could be no fault found with it. If people in society would behave toward one another, from motives of real kindness, as they behave now from motives of politeness, society would be the image of heaven. The trouble is that their behavior is merely a convention and not a principle;

they behave beautifully from politeness and not from kindness.

Mr. Howells says he was struck with the philosophy of the statement, but he finds that although society is the stronghold of the prejudices which foster inequality, it is at the same time the very home of equality. He believes that the ideal of society is equality, because to the more enlightened, inequality is offensive and irksome. "Your soul is always seeking the level of your companions, and society formulates and expresses this instinctive desire of equality." Furthermore, the good quality of society is determined by the degree with which formality is shunned and ease and freedom is sought. One of the strange features presented by the facts of daily life is that many people should fear the greatest blessing of good society and will not allow its greatest charms to be imparted to the whole of life.

"Men have believed that there was something to be gained by setting themselves apart from other men; and they have actually at times believed that those whom they excluded and depressed believed this, too, because they suffered from it. But the inferior never believed, even in the depths of slavery, that inequality was a gain to him, whatever it might be to the superior, and he suffered it because he must. It never was a gain to the superior except in some advantages of food, clothing and shelter. The disparity between the different sorts and conditions of men is not without its supposed remedy even in our conditions. The well-known American theory is that all having the same chance to get on top, all will get on top. If this really happened we should have the dead level of equality indeed; but a great many do not get on top—so many of the gentle, the kind, the good, that it may be questioned whether the summit would not have its displeasures for people of taste, whether one would altogether like to be seen there. It appears that this specific no longer cures, then; and if inequality is a malady, an evil, we must seek some other medicine for it. What that will be many will be ready to say, but few to prove. Perhaps we shall be changed by the slow process of the years, and by a process no more visible in the present than the movement of the hand upon the clock, but destined to a greater and greater swiftness in the future."

The essential features of the suffrage clause of the South Carolina constitution which has elicited such fierce discussion are as follows: After January, 1898, no man will be entitled to register and vote unless he can both read and write any section of the constitution or owns and pays taxes on property assessed at \$300 or more, while up to January, 1898, all male persons who can read and write any section of the constitution, or understand or explain such section when read to him by the registration officer, shall be entitled to vote and shall remain during life a qualified elector. Northern papers are making more or less noise over the property qualification, but their opposition is based on the hope of making political capital rather than common sense. All through the States the sentiment against manhood suffrage is steadily on the increase. A man that cannot read and write and cannot get together \$300 worth of taxable property ought not to be in a position to jeopardize the interests of the intelligent property-holding voters. The objectionable feature is the section which places the voter in the hands of the registration officer. If all registration officers were above being influenced in their decisions by the color of the voter, this provision would undoubtedly result beneficially. It is highly probable that this portion will be declared unconstitutional by the United States Supreme Court.



AT GAZETTE OFFICE.

HE NAMES HIS TEXT.

The Hawaiian is out again with its usual tale of woe. It is unfortunate that its editor has taken up his residence in a place so full of wicked men, especially missionaries. He looks out over these fair islands, and now sees, what the elder Bingham saw in 1820, when he landed here, nothing but wickedness, wickedness—why the Lord has permitted such an over-sensitive soul, throbbing with agony at the sight of evil, to remain on this earth so long, we cannot understand. His place is not here, but with the purified, where there is no sin and sorrow. To leave him here, among erring mortals, to suffer, in intense agony, because wrong exists, is the one great outrage of the century. To say that a dose of fat "boodle" would toughen his soul is only an insult to a purified spirit. He is here to make us all better, wiser. His example, in every aspect of life, is put before us as that of a sinless character, and we ought not to spurn the splendid gift. "Madame," said the tramp to the farmer's wife, "these premises are the worst I have ever seen, but—if you can hand out half of a mince pie I may be able to reconstruct my ideas. I am destitute of bigotry." The editor of the Hawaiian is no tramp. He takes high ideals and goes so far as to point to the Lord's prayers as his text for a horribly, high-minded monthly sermon.

To read the text and then the sermon reminds one of the man who frequents a Chinese opium joint and tells his friends he is reveling in the purified atmosphere of Mount Tantalus. His friends hear what he says. In modern times almost any construction can be placed on Biblical utterances, but a study of this sermon indicates that the editor of the Hawaiian makes an interpretation that beats anything thus far produced. The magazine ought to become the official organ of a "new church" founded by the editor—but we pity the church.

The need of an inter-island cable has again been emphasized in the non-arrival of the steamer Ke Au Hou from Molokai on Saturday night, as planned. While no one anticipated any mishap to her, a cable message would have made known the cause of detention and removed the necessity for sending out a steamer to ascertain why she was detained. This occurrence suggests that the laying of the inter-island cable might be effected before that of the long span between Hawaii and the continent. The work attending this section can be done in a few days, whenever the cable is ready for it, and with a small steamer, without waiting for the completion of a long line.

Prof. Mahan states in his biographical account of Earl St. Vincent (Jarvis), who was the predecessor of Nelson in command of the English fleet, that Wolfe, who defeated Moulcaten on the heights of Abraham, Jarvis, and Cook the navigator, who was killed on Hawaii, were young men and intimate associates, and that Cook, who was master of the fleet, had special charge of the pilotage of the St. Lawrence river at the time the attack was made on the heights.

NOTICE

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KINDERGARTEN NOTES.

FOREIGN KINDERGARTEN.

I found here thirty-two children, marching to spirited music. They had just been told a Thanksgiving story of a little girl, who with her dollie in her arms, had come with her parents on the Mayflower to New England. Of the kindness of savages in giving them corn to plant and of their sufferings from hunger and their joy on the arrival of a vessel bringing food. The children made paper boats naming them "Mayflower."

PORTUGUESE KINDERGARTEN.

Found forty children, very lively, and ready to sing and march. The building seems to me at least a poor one and the grounds are damp and low. A poor place for little children!

HAWAIIAN KINDERGARTEN.

The children looked clean, bright and happy. They were engaged in making cats with wires and working them on paste board with worsted. They too had listened to a Thanksgiving story.

CHINESE KINDERGARTEN.

We next visited the Chinese Kindergarten where we found thirty jubilant children, drinking sweetened water after a real party, with refreshments consisting of bananas, guavas and candy in a tiny tea-set. The children's happy faces and bright costumes made a very charming picture. Their gestures too were very voracious, in some cases almost tragic. They sang in good English "Blacksmith Song" (Anvil Chorus), "Bird Song," etc. There was such an abandon of happiness in the little children, it was a joy to see them.

JAPANESE KINDERGARTEN.

Bright, clean, orderly, with every black eye fixed on their teacher, who spoke and sang good English, and whose discipline was excellent. The children sang "Cobbler's Song" with all the more zest that they had recently visited a real cobbler. Teacher told them of a Japanese kindergarten child whose father had just died. They showed much sympathy, and promised to bring each of them five cents tomorrow, when the teacher, with two pupils, will buy a pair of shoes for the bereaved one. They then sang "Give, said the little stream." The marching was excellent, children keeping step by means of the clinking of the bell-tongue. I saw the children building gates of blocks, teacher using terms of "right-hand back block," left-hand same, "lower," "upper," "on top." One little boy not understanding these expressions, the teacher very patiently and kindly showed him his right hand, then, without touching the blocks, led him to find the right ones. It was a bit of scientific teaching.

A. H. T.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this but it gives renewed vigor to the whole system, making it possible for good health to reign supreme. HOBSON DRUG CO., wholesale agents.

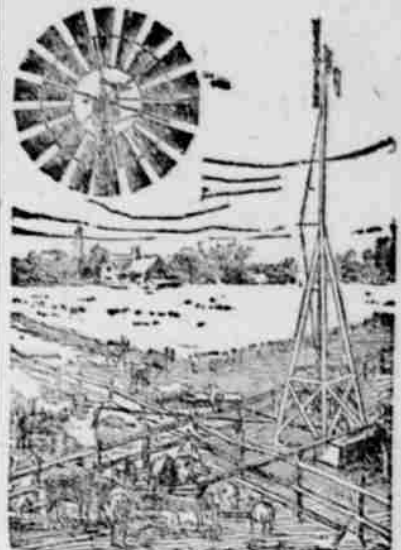
Harry Klemme, the saloon keeper, had M. P. Cropley arrested yesterday for battering his barkeeper and obtaining goods from him under false pretenses. Cropley was released on bail.

Timely Topics

THE
AERMOTOR

-- AND --

Steel Tower.



In as much as most of our remarks have been confined to the pumping Aermotor we wish to call your attention this week to the geared motor for barns. Undoubtedly sometime in the past you have concluded to equip your mill with shafting for grinding of corn and feed for your stock, and perhaps attach a grind stone and buzz saw, and sent away for a catalogue for estimated cost and the location of your building for horizontal and vertical shafting, but finally came to the conclusion that the cost and difficulties of constructing were too great to warrant the expenditure. Now here is where the Aermotor does away with all those great obstacles and petty annoyances. In our plan you have only to secure the vertical 8x8 mast in position, put the Aermotor on one end and the grinder on the other. The mast then holds it all. You can belt to different machines and drive your pump and feed grinder at one time. The feed grinder is always in position. You have only to turn a hand screw to adjust the lower grinding ring sufficiently close and it is already for use, or in an instant you can put on a belt to run any other machine. The saving of power effected by having all bearings rigidly connected in one casting and therefore in proper place, is no less important than the matter of convenience allowed too. The Aermotor runs in half the wind required by other mills, and regulates in a strong wind as well as in a mild wind. It handles the pump the smoothest of any mill made. An eight inch stroke Aermotor will throw more water with less wind than any of the old style mills. If you are in need of a mill buy an Aermotor and your neighbors will congratulate you on your foresight.

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